

The Full Scope of Our Salvation

Lesson Four – The Redemption of the Body

We'll begin our final lesson of this series by concisely stating what we have previously learned concerning:

1. God's purpose for man's creation and his salvation.
2. The way in which Life/Death/Salvation relate to man's spirit, *and* soul *and* body.
3. How the full scope of salvation allows an individual to fulfill his created purpose.

In reviewing these things, we'll remember that God's plans and purposes, which were spoken of at the beginning will yet be fulfilled in the end. **Isaiah 46:9 “Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, 10 Declaring the end from the beginning And from ancient times things which have not been done, Saying, ‘My purpose will be established, And I will accomplish all My good pleasure’...**

Creation and Salvation

In Genesis chapter one, just prior to creating man, God specifically stated His purpose for creating man in v. 26 “let them rule” Then in v. 27, He created man; creating them male and female, and then in v. 28, God reiterated His purpose again “be fruitful, multiply and fill the earth and rule over all the earth.

While God had created man to rule in Satan's stead we have also seen that very shortly after the man and the woman had been created, Satan deceived the woman, bringing about the man and woman's sin and death (Gen. 3). Herein is where we are given the promise of a Redeemer through the seed of the woman (v. 15).

With God's purpose for man being so clearly stated in Genesis one, and with sin bringing forth death, which would disqualify the man and the woman from ruling, and with God's stated promise for a Redeemer along with the knowledge that God's plans and purposes, stated in the beginning will be accomplished in the end (Isa. 46), then we would have to conclude that man's salvation would be for one and the same purpose as man's creation

was. Man was created for the purpose of ruling over the earth; and man is being saved for exactly the same purpose – ruling over the earth.

With these thoughts in mind, we need to remember how *life* is initially presented in Scripture with respect to man's spirit and soul and body; then remember how *death* affected all three parts of man's being; and then understand that salvation must affect each of these three parts.

Life/Death/Salvation with Respect to the Spirit

We have seen that *spiritual life is having union with God, Who is Spirit*. Sin brought about the death of the spirit, which means man's spirit was separated from God's Spirit. *Salvation* with respect to the spirit, *brings about spiritual union with God again*, and is a free gift, based upon faith in the death and shed blood of the Redeemer, and lasts for all of eternity.

Life/Death/Salvation with Respect to the Soul

We have seen that the *soul is alive when it only knows and experiences good*. God did not intend for mankind to know or experience evil, hence the command not to eat from the tree of the knowledge of good and evil. Adam's sin brought about the death of the soul, through the knowledge of evil – the act of disobeying the command of God. That means that the soul of man became corrupted (or perverted) through experiencing evil. The salvation of the soul begins at one's spiritual birth and is a process that should continue throughout one's entire life. This process would be the ongoing work of a saved individual in choosing to walk by his redeemed spirit under the guidance and control of the Holy Spirit (i.e. bringing the perverted soul – man's fleshly feelings, emotions and desires – under submission to the Holy Spirit). This is also portrayed in Scripture as dying to the flesh. Then, the *confession* of one's sins *is the means of ongoing cleansing*, as it relates to the soul, with the blood of our Atonement – Jesus Christ – on the Mercy Seat in heaven, along with the washing of the water with the Word, through regular study, reading, hearing God's Word. (This is represented by the blood and water which flowed from Christ's side *after* He died.)

The judgments and determinations made at the JSOC will reveal either the gain or loss of the souls of each and every Christian as Jesus will judge and recompense each Christian according to what they have done in their life after receiving spiritual life. These judgments and determinations will determine either the gain or loss of the salvation of the soul. The attainment of this facet of salvation will allow:

- One to experience *life* in the coming age, which is seen as receiving a position with Christ as His co-heir, and sharing in His glory and honor in His Kingdom.
- The rights of the firstborn son, through adoption (which we will look at momentarily).
- Becoming a part of Christ's bride, having been taken out of His Body and built (together with others who have striven for the same thing) into His Bride.

The working out of this facet of salvation is accomplished through suffering with Christ. Jesus died *in* the flesh (suffered physical death), leaving us an example of how we are to

die to the flesh (i.e., bringing our corrupt nature under the control of our new nature – our redeemed spirit – by working in conjunction with His Holy Spirit). And if we allow this ongoing process to transform us (the metamorphosis that is to take place through the renewing of our minds [Rom. 12:2]) then we will not only have attained to the salvation of the soul, but also will receive the Redemption of the Body, as these two facets of salvation are inextricably linked.

Life/Death/Salvation with Respect to the Body

In this lesson, we will see exactly what the *redemption of the body* refers to. We know that all the bodies of every dead person since the death of Abel either has or will have returned to dust according to what God said to Adam after his sin in Genesis 3:19 (which we’ll look at in a minute), save those who will experience the rapture. We also know that the body of every single person ever conceived by a man and woman since Adam and Eve – both saved and unsaved alike – will be resurrected (save those who experience the rapture) from the dead, to stand before Jesus as Judge at one of the future judgments. Therefore this, in and of itself, would show that *the resurrection of the body is not part and parcel with any facet of the overall scope of salvation!* It is in knowing and understanding these facts that will help us sort through exactly what the term *redemption of the body* is referring to in Scripture, as this relates to only the saved.

Track 2

We have seen that life with respect to the body *as initially presented in Scripture* is the physical part of man housing a spirit in union with God and an uncorrupted soul. We have also learned that it is this physical part of the man that was covered in glory, awaiting the reception of the garments of splendor and majesty, thereby fulfilling man’s created purpose to rule over the earth. Then, once the spirit became separated from God’s Spirit and the soul had become corrupt, we saw that the body lost the covering of glory, which would be seen as the *death of the body* (as it is initially presented in Scripture). **The reason we would have to see the loss of the covering of glory and the inability to receive the garments of splendor and majesty as the death of the body is because, according to Scripture, it is in the redemption of the body that an individual receives the covering of glory as a co-heir with Christ thus being able to receive the garments of splendor and majesty as he will rule with Christ in the Coming Age, thereby fulfilling man’s created purpose.**

In order to continue to see how the full scope of salvation must be in place in order for any individual to fulfill their created purpose, we’ll review the actions God took in the Garden after the man and the woman sinned, *and* after He made garments for them from the sacrificed innocent animal, having brought them back into spiritual union with Him. We’ll remember that at this point, He put them outside of the Garden so that they could not eat from the tree of life and live *forever*¹ with a redeemed spirit, but an unredeemed soul and body. Let’s look at these things again, bringing additional consideration to these events.

¹ Refer to the indented section on pg. 27 for a review of the Hebrew word translated “forever”.

Genesis 3:7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. **8** And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. **9** Then the LORD God called to the man, and said to him, “Where are you?” **10** And he said, “I heard the sound of Thee in the garden, and I was afraid because I was naked; so I hid myself.” **11** And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” **12** And the man said, “The woman whom Thou gave to be with me, she gave me from the tree, and I ate.” **13** Then the LORD God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.” **14** And the LORD God said to the serpent, “Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly shall you go, And dust shall you eat All the days of your life; **15** And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”

There are several things to note in this passage, but we will deal with only a few:

- First, we will note that it was God Himself Who sought out the man and the woman, quite literally asking them for a confession of their sin (Gen. 3:11). Adam stated that he was afraid *because* he was [utterly] naked. As soon as Adam stated the realization of his nakedness, God asked Adam if he had eaten from the tree of which he had been commanded not to eat. This discourse reveals that *utter* nakedness was the initial facet of death that affected the body, being the immediate result of their sin of disobedience.
- Second, we see God stepping into the situation in order to begin the process of redemption for the man and the woman. In speaking to Satan, God promised a Redeemer through the seed of the woman (Gen. 3:15). In hearing this promise and as a result of their faith in what God had promised, Adam gave a new name to the one he had previously named *woman*: **Genesis 3:20** **Now the man called his wife’s name Eve, because she was the mother of all the living.** This indicates that Adam and the woman had faith, having believed what God said about a Redeemer and as a result of their faith, God slew an innocent animal, shedding its blood, for coverings for Adam and Eve. **Genesis 3:21** **And the LORD God made garments of skin for Adam and his wife, and clothed them.** This was their *spiritual re-birth!*
- Then, *everything* that followed this re-birth would have to be seen in the light of moving toward their *complete* redemption – the redemption of their soul and body.

With all of this in mind, let’s review God’s action from this point forward. Let’s reread: **Genesis 3:22** **Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever [Lit., a long period of time]”-- **23** therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which**

he was taken. 24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.

Because each still possessed a corrupted soul (the man-conscious part of their being had become perverted) and a body devoid of the covering of glory, God took an action that would prevent them from öliving foreverö in this state. Certainly God's action here revealed that His plan for redemption covered more than man's spiritual re-birth. More had to be done if man and woman were to be brought to the place of ruling in Satan's stead. These are the things that we have been studying in the lessons in this series.

Track 3

Now, let's go back and read what God said to the man in v. **17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you shall eat of it All the days of your life. 18 Both thorns and thistles it shall grow for you; And you shall eat the plants of the field; 19 By the sweat of your face You shall eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return."** It is easy to understand these things in the physical realm. There is toil in the life of a man to provide sustenance for his family, but there is more to be seen here than simply seeing this as applying to the physical realm.

Things written in God's Word are *spiritual thoughts put into spiritual words* (cf. I Cor. 2:12-13). And the things written in Genesis must be seen in the *spiritual* realm in addition to seeing the obvious in the physical realm. Look again at what God told Adam after his sin: **"...Cursed is the ground because of you; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall grow for you; and you shall eat the plants of the field; by the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return."** Here God is speaking of the ongoing, life-long process of working for *sustenance*, both in the physical realm as well as the spiritual realm. We'll remember that Adam was formed from the dust of the ground – ground that God had restored after the fall of Satan to a *good* state (Gen. 1:10; 2:7). But now, after Adam's sin, the ground is cursed! Now it will be only in toil all the days of his life to gain food, both physically and spiritually. Notice in particular the statement, **"By the sweat of your face, you shall eat bread."** We know that Jesus is the öbread of lifeö. Jesus said: **John 6:51 "I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh."** Once a person has spiritual life, it will only be through hard work that he can gain spiritual sustenance, and eat the Bread of Life! Of course the only way that a saved person can eat this bread is to read, study, and understand the Word of God, Who is Jesus Himself! *He is the Word made Flesh!* And according to Jesus' own words, anyone who eats this bread shall live forever.² This is not

² Again the word *forever* here is the Greek word *aion*, in the singular use, which means *a long period of time!*

speaking of the free gift of eternal life (i.e., life in the ongoing ages (plural); this is dealing with eating bread by the sweat of your face, in order to attain to life in the Coming Age! This is hard work! This takes dying to the flesh and walking by the spirit, which leads us back to the lesson at hand – the redemption of the body.

Track 4

SALVATION – THE REDEMPTION OF THE BODY

There is a passage in the NT that spells out *exactly* what the redemption of the body is! **Romans 8:23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.** This verse specifically says that the redemption of the body *is* the adoption as sons. Who are these sons? And what is *adoption* referring to? The larger context of this passage will help us understand the answers to these questions: **Romans 8:12 So then, brethren, [Paul speaking here to fellow Christians] we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. 14 For all who are being led by the Spirit of God, these are sons of God. 15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!” 16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him. 18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. 19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God...**

...23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

Our having become a child of God through spiritual birth is established in v. 16. And in this light, Paul writes to Christians concerning how children in the Family of God are to live!³ Christians are to *live according to the Spirit*; Christians are to *die to the flesh* (i.e., die to the perverted soul which has a bent towards evil); Christians are to *walk by the Spirit*. Why? Because of what is said in v. 14 **For all who are being led by the Spirit of God, these are sons of God.** This passage is one of the several passages in the NT wherein distinctions between *children* in the family of God and *sons* within the family can be seen. These distinctions are important to note! There are two different Greek words used in this passage. The word translated *children* in v. 16 is from the Greek word *teknon* meaning *a child*. The word translated *sons* in v. 14, is from the Greek word *huios*, which literally means *son*. So not only do we see the distinction within the context, but also within the use of the words in the original language.

³ Notice his direct address in this passage: ὦSo then, *brethren!* ὦ

Here in Romans 8:14 we see that a child is viewed as a son *when the child allows himself to be led by the Spirit of God*. And according to both the context as well as the words used in the original language, it will only be sons in the family who will be adopted. The word *adoption* here is translated from a compound Greek word *huiothesia*, which literally means *to place a son*. The compound word is specifically made up from two words: *huios* the primary word for *son*, and the word *tithemi*, which literally means *to place*. Therefore, the word *adoption* in this passage literally means *to place a son in the family*. But what would it mean to *öplace a sonö*? The only thing that this could possibly be referring to is the *placing of a son within the family as a firstborn*, a co-heir with Christ. And this is easily seen in v. 17: **fellow heirs [co-heirs] with Christ, if indeed we suffer with Him in order that we may also be glorified with Him**. This is important to understand because it will be only sons who will rule in the Kingdom of the Heavens. Children within the family will always remain as children in the family, but will not be placed as a first born son, a co-heir with Christ, the Only Begotten Son of God. It is only in being led by the Spirit of God that *individuals can receive the spirit of adoption as sons*, which is the redemption of the body.

And then in v. 19, we see that the *anxious longing of the creation waits eagerly for the revealing of the sons of God*. Why? Because once the sons of God are revealed (and adopted) then a whole new order of rulers comes into play. It is at this time in the end that the created purpose for man which God stated at the beginning comes to fruition. And we see here that the whole of creation waits eagerly for this!

Now, *if the whole of creation waits eagerly for this*, then shouldn't we also wait eagerly for the same thing? But how can we wait eagerly for this if we do not know about these things in the first place? These things are important to know and understand if we are to understand the full scope of salvation.

Related to this is a passage in the Book of Hebrews which deals with God the Father disciplining His children as sons. **Hebrews 12:5 and you have forgotten the exhortation which is addressed to you as sons, "MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE [Lit., child-training] OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; 6 FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES [Lit., child-training], AND HE SCOURGES EVERY SON WHOM HE RECEIVES." 7 It is for discipline [Lit., child-training] that you endure; God deals with you as with sons; for what son is there whom his father does not discipline [Lit., child-training]? 8 But if you are without discipline [Lit., child-training], of which all have become partakers, then you are illegitimate * and not sons.**⁴

This discipline of the Father is to be understood as *öchild-training,ö* (as that is the literal meaning of the Greek word) with the passage saying that if we are without this child-

⁴ Here, for the sake of clarity *and* to be truer to the original language, the word *children* was taken out of the text where the * is. Translators of the NASB added the word *children* even though it was not in the original manuscripts. Contextually, it is easier to understand this concept correctly if the text is left as it was given by God, without additions.

training, then we are illegitimate and not sons. Those referred to here as *illegitimate and not sons* would be Christians who do not receive (accept) God's discipline; they do not allow themselves to be trained by their Father; they do not endure His discipline for the sake of spiritual maturity. A child despising the Father's child-training like this will not be seen as a son, but will remain only as an immature child, not coming to spiritual maturity, and will not be adopted a son placed as a firstborn son. The text in Hebrews chapter twelve then goes on to use Esau, who was the first born son of Isaac, as an example by which we can learn. Esau sold his firstborn rights to his younger brother, Jacob, in order to feed his flesh (Gen. 25:27-34). *In the end*, Esau wept bitter tears as he realized what he had given up. And in spite of the bitter tears, and his pleading with his father to reinstate the rights of the firstborn status, in the end no change could be realized (Gen. 27:34, 38; cf. Heb. 12:16, 17). Esau had established his fate, having forfeited his rights as firstborn when early-on he disdained the inheritance. Oh my! What a picture for us. What an illustration of how important it is to walk by the spirit and not fulfill the lusts of the flesh. All of this helps us to understand what is meant when Paul wrote: **For all who are being led by the Spirit of God, these are sons of God.** *Sons are children who want to mature and who will accept the child-training that the Father gives through His Word*, as opposed to children who care nothing of growing into maturity. It will only be sons who will be *adopted* placed as first born sons within the Family.

There is another place where the adoption is mentioned in the NT, and where one can see that adoption has to do with the inheritance in the Coming Kingdom of Christ. **Galatians 4:1** Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, **2** but he is under guardians and managers until the date set by the father. **3** So also we, while we were children, were held in bondage under the elemental things of the world. **4** But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law, **5** in order that He might redeem those who were under the Law, that we might receive the adoption as sons. **6** And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" **7** Therefore you are no longer a slave, but a son; and if a son, then an heir through God. If we compare Romans 8:13ff with Galatians 4:1ff, we would see that in both passages children within the Family of God come to be seen as sons *if* they allow themselves to be led by the Spirit of God (Rom. 8:13, 14; Gal. 4-6). In connection to this, we see that sons look forward to and await their adoption their being placed as a firstborn, and thereby becoming co-heirs with Christ. From Scripture's standpoint, this adoption (placing a son as a firstborn) *is* the Redemption of the Body! And this revealing of the sons of God, this placing of sons within the family as a firstborn, spoken of in Romans 8:19, 23, will be determined at the JSOC.

Track 5

THE RIGHTS OF THE FIRSTBORN SONS

We have already seen that Jesus' inheritance will be the nations, even the ends of the earth (Heb. 1:2; Ps. 2:8). We have also seen that our inheritance is something *reserved in heaven for us, as we are protected by God through faith for a salvation yet to be revealed* which is the salvation of the soul (I Pet. 1:3-9). We have seen that those who *suffer with Christ will be glorified with Christ* (I Pet. 4:12; Rom. 8:17). And finally we have seen that our

inheritance is a reward for the work we have done which was prepared from before the foundation of the world (Col. 3:23-25; Eph. 2:10).

All of these passages are referring to the inheritance as a firstborn son, and not the inheritance as a child of God. From a Scripturally historical standpoint, receiving the inheritance of the firstborn son within a family consists of three things. Firstborn sons will:

1. Be ruler of the father's household
2. Be a priest of the family
3. Receive a double portion of the inheritance of the father's goods.

Co-heirs with Christ will be *kings* and *priests* according to **Revelation 5:10 And have made us kings and priests to our God; And we shall reign on the earth.** (cf. I Pet. 2:5, 9; Rev. 1:6; 20:6). The kingly position portends rulership over the Father's household; and the priestly position portends a priest within the Father's family. Then the double portion of the inheritance would consist of both heavenly and earthly realms of the kingdom. Co-heirs with Christ will rule *from the heavens over the earth* for 1,000 years, reflecting the reconciliation of both the visible and invisible thrones, dominions, powers and authorities in the heavens and on the earth (cf. Col. 1:16, 20), something we glimpsed at the beginning of Part One.

In all of this, these three facets of the rights of the firstborn sons are inseparable. One facet cannot be experienced apart from the others. All three facets are part and parcel with the rights of the firstborn. And it is within the scope of the rights of firstborn sons that we can grasp the full scope of our salvation/redemption, from the initial facet of salvation (spiritual birth), to the working out our own salvation (of the soul) in fear and trembling, to the redemption of the body – the adoption as a first born son. Spiritual birth is the present possession of all Christians, but the realization of the salvation of the soul and redemption of the body, is yet future and *may* or *may not* be ultimately achieved by a Christian. This future redemption/adoption is reserved for those Christians who allow themselves to be trained by the Father's discipline; for those Christians who choose to be led by the Spirit of God in their present pilgrim journey; for those Christians who are willing to suffer with Christ, dying to their fleshly desires and walking by the Spirit.

A person who receives the salvation of the soul at the JSOC will be *glorified* together with Christ and will be adopted as a firstborn. Then, once the inheritance is redeemed by the yet future work of Christ in the Tribulation (when He comes back to the earth with His angels in order to wrest the earth from Satan's grasp), glorified Christians will receive garments of splendor and majesty, which will have been attained through their own good works – their own righteous acts, performed through faith in conjunction with the inward work of the Holy Spirit. These righteous acts will, at that point be translated into *royal* wedding garments. **Revelation 19:7 “Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.” 8 And it was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.**

In closing this four-part series, please consider this: As eternally saved people, we have a choice before us – the choice of life and death. This choice is made in the present age but has ramifications in the Coming Age. The gift of eternal life did not cost us anything, costing Jesus everything! But after receiving the free gift through faith alone, there is a cost for us to pay in order to become a co-heir with Christ! Jesus explained the process for us: **Matthew 16:24 Then Jesus said to His disciples, “If anyone wishes to come after Me [i.e. follow His example of suffering], let him deny himself, and take up his cross, and follow Me. 25 For whoever wishes to save his life (or soul) shall lose it; but whoever loses his life (or soul) for My sake shall find it. 26 For what will a man be profited, if he gains the whole world, and forfeits his soul (or life)? Or what will a man give in exchange for his soul (or life)? 27 For the Son of Man is going to come in the glory of His Father with His angels; and WILL THEN RECOMPENSE EVERY MAN ACCORDING TO HIS DEEDS.** Verse 27 refers to the JSOC wherein “first born” sons will be revealed and glorified.

Perhaps now we can understand why God, after He brought about the man and woman’s spiritual rebirth, would not allow the man to stretch out his hand, take from the tree of life and live for a “long period of time” with a still corrupted soul in an unredeemed body. If *life*, as seen at the beginning of Scripture, is *being in a position able to fulfill the purpose for which God created man*, and *death*, seen at the beginning of Scripture, is *preventing man from fulfilling that purpose*, then we would have to see *salvation (in its full scope) as affecting all three parts of our being*. Still, someone might be reluctant to accept that our spiritual birth is *not* in-and-of-itself the full scope of salvation. Someone might want to keep believing the way he has always believed – that Jesus has done it all, and there is **nothing** that we can do to affect any part of our salvation. In spite of all the Scriptures laid out in this series, someone may yet reject that the purpose for man’s salvation is one and the same as the purpose for man’s creation. And in rejecting this truth, he is literally allowing himself to be deceived just as the woman was deceived in the Garden. It will be for him as Paul wrote in his second letter to the Church at Corinth in **II Corinthians 11:2 For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Christ I might present you as a pure virgin. 3 But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to Christ.**

Then if that individual continues in this unbelief until he breathes his last breath of earth’s air, then at the JSOC he will find himself in the *exact* condition for which God placed the man and woman *outside* of the Garden in Genesis chapter three, shutting off the way to the tree of life, so that they could not live for a long period of time in that condition! This individual will find himself with a redeemed spirit; but naked with respect to the covering of glory and clothing of splendor and majesty, being unable to step into his God-given purpose for which he was created in Christ! And he will find himself in this state in an immortal body (due to either the resurrection of the body or the rapture), a condition in which he will live for “a long period of time” – 24/7/360/1000 – a period of 1,000 years. The summation of all of this is the reason for Paul’s prayer

Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. I Thessalonians 5:23

